SOME NEW BOOKS.

Farrar's Life of St. Paul. Through his occasional essays, and, more recently, by his "Life of Christ," Dr. F. W. FARRAR, Canon of Westminster, has become widely known on both sides of the Atlantic as a scholar and a writer. The former work was distinguished not only by the author's range of independent research, and thorough acquaintbiblical criticism, but by a singular abse aggressive or dogmatic temper, and a highly ornate and spirited style. The qualities which commended the "Life of Christ," one of the most successful books issued in the present decade, are perhaps even more conin the present blography entitled The Life and Work of St. Paul (E. P. Dutton & Co.) The amount of enreful labor represented in this fluent parrative will be recognized by students, though it may partially escape the general reader, owing to the author's studious avoidance of display and constant practice of referring to English translations of his authorities whenever such are attainable. The scope of his inquiries seems to have been my broader than that of most investigators in the same field, and he appears to have accepted no conclusions without patient verification. Besides submitting the text of the Gospels and Epistles to minute scrutiny and collation, he has vigilantly scanned so much of the patristic and pagan literature as might serve to interpret and illustrate his theme; and he has also thrown much light upon the Jewish education and surroundings of Paul by a careful exploration of the Talmudie learning. The result of his wide labors, executed with a wariness and grasp more frequently observed in German than in English work, is set forth with a compactness, grace, and vivacity of treatment of which, in this sort of subjects. M. Rénan beretofore has seemed to monopolize the secret. In point of composition, indeed, this book will probably be deemed by most persons an improvement on the "Life of Christ," since the author's obvious command of glowing thetoric and rich ornament is more sparingly exercised. We may add that although the writer's theological opinions are not disguised, they are nowhere obtruded, and that the aim of the book is in no sense polemical. We have here, purely and simply, a biography of the man who, more than any of Christ's followers, helped to accomplish a vast fact-the foundation and propagation of the Christian religion. From whatever point of view it is surveyed, whether Christian, theistic or positivist, such a narra tive, replete as it is with new and curious details, cannot fail to excite the keenest interest. The Apostle's career is, roughly speaking, only known to us at intervals during its central and later periods between the years A. D. 36 and A. D. 66. It is like a manuscript whose beginning and end are shorn away, or one of those rivers gushing from unknown springs to sink anew into the earth before they have reached the sea. Yet enough is left for a discerning, learned, and painstaking biographer to show what manner of

life Paul lived, and what manner of man he was,

the future Apostle was born during the first ten

years of our era, and probable that he was born

Canon Farrar thinks it tolerably certain that

about A. D. 3. Seeing that our received Dionysian era is now known to be four years too early, the birth of Christ's greatest follower must at all events have happened in the same decade as that of Jesus himself. But while the latter grew to boyhood in an obscure and lonely village of Palestine, amid surroundings almost exclusively Judaic, Saul passed his earliest years in the famous metropolis of a Roman province, and must have recalled with his first conscious reminiscences the language and customs, the highly organized and splendid civilization of the Greco-Roman world. For reasons apparently sufficient, the author discredits the wice repeated assertion of St. Jerome that the Apostle was born at Giscala, though he thinks it likely that Paul's parents or grandparents had been forced to internta from Galilea to the busy capital of pagan Cilicia. He reminds us how very different was the Tarsus of that day from the dirty, squalid, and rulnous Mohammedan city which still bears the name and stands upon the site. The geographical position of the town, lying on a navigable stream, by which it reached the easternmost bay of the Mediterranean, and close to that pass over the Taurus known as "the Cilician Gates," made it a centre of commercial enter prise and political power. Indeed so posses sary was it as a mercantile emporium that even the error of embracing the side of Antony in the civil war scarcely arrested its prosperity. It was here, as Paul's parents could remember that Cleopatra held that famous meeting with the Roman Triumvir which Shakespeare has immortalized, when she rode up the Cydnus in her barge with purple sails; and here that Julian the Apostate, some three centuries after Paul, was to find a burial place. We are reminded that Tarsus enjoyed the rare distinction of being both a capital and a free city (libera and immunis), and the writer suggests that it may have been the self-governing assembly of his birthplace, which made Paul more readily adopt from the Septuagint that name of ecclesia for the congregation of Christ's disciples of which his epistles furnish the earliest instances. It was certainly his birth at Tarsus that determined the trade by which, throughout the changes and chances of his life, the Apostle was to earn his livelihood. The staple manufacture of the city was the weaving, first into ropes, then into tent covers and garments, of the hair supplied in boundless quantities by the goat flocks of the Taurus. We are not to infer. however, from the apprenticeship to this calling, that the family of St. Paul were people of low position-the learning of a manual trade bet a duty enjoined by the Rabbis on the parents of every Jewish boy. Gamaliel himself, it seems. was the author of a celebrated aphorism that learning of any kind, even the advancestudy of the law, unsecompanied by some handicraft, ends in nothing, and leads to sin." It is clear enough from the education provided for Paul by his parents, how little they could have conjectured that their son would be reduced to depend upon a toll so irk-

boon of Roman citizenship, watch ought to have secured them and their descendants from physical violence on the part of government officials; but they had so little forgotten their extraction from the tribe of Benjamin that they called their son, Saul, and sent him, probably not later than the age of thirteen, to be trained at the feet of Gamaliel. That Greek was the idiom of the household is interred from to fact that most of the Apostic's quotations and theological phraseology are taken from the Septuagint version of the libbe. Nevertheless. was taught to use Aramaic as being his parents' ancestral tongue and to read the Scriptures, an accomplishment not possessed by many Jewish Hellemists of Alexandria, it the original Rebrew. It is pointed out by Canon Parrar that though Paul write Greek, it is not, by any means, the Greek of the schools, and that a Tarsian professor of rhetoric would have ridiculed his Hebraic peculiarities, cumbrous and involved argumentation, harship mingled metuphors strange forms, and irregular constraintions. We may note here a curious considence that the youthful Apollogous of Tyana, who was afterward held up as a kind of athen parallel to Christ, seems to have been studying in Tarsus at the were time when must also have been the residence of the stire of box Soul. At the product age, box, of thirteen, which the future agestic was some up to Jerus a-With the contrast below spilled by Joseph Williams leave from his father to remove to Alon, and so to James. pursuable studies at a more serious and reorious place. Dr. Farrar's account of the run short, avenged himself on an opponent | Rénan, have based the belief that there was

some and unremunerative.

Paul's parents had acquired the precious

by a nocturnal bespattering of his house; and rhetorical jealousies often ended in bloody

quarrels. It will be observed that Dr. Farrar wholly dis agrees with those who have made it their favorite thesis to maintain for St. Paul the early acquisition of an advanced Hellenic cul-It is true that Gamallel was one of the few rabbis who took a liberal and enlightened view about the permissibility of the wisdom of the Greeks, but it is certain, on the other hand, that he would never have allowed his pupils to handle such books as dwelt, or even cursively touched, on the dissolute side of paganism, revealed in startling baldness to the modern world in the ruins of Pompeil. So scrupulous were the Jews to shield their youth from such 'ruinous edification" that they accounted certain books of their own bagiographs, such as the Book of Esther, very dubious reading; nor would they allow the Song of Solomon to be so much as opened before the age of 21. Our author infers that "a Pharisee of Pharisees. even though his boyhood had been spen loose city of Tarsus, would not have been allowed to read. "barely ever allowed to know the existence of" any but the most warily selected, sound, and austere portions of Greek letters, if even these. Dr. Farrar does not disguise his conviction that St. Paul had never studied Homer, or Æschylus, or Sophocies. Had he done so, it is urged, how could a writer, who so often thinks in quotations, have betrayed no touch of reminiscence of epic or tragic poetry in epistics penned at Athens and at Corinth, and beside the very tumuli of Ajax and Achilles, So. too, had Pau been a reader of Aristotic, it is difficult to concoive him arguing in the strangely illogical style which he adopts in the Epistles to the Gulatians and the Romans. And again, would a student of Plato, inditing the fifteenth chapter of the first Epistle to the Corintbians, have let drop not the most remotely faint allusion to the splendid guesses of the Phædo? In a word, nothing can be more clear to Canon Farrar's judgment than that Paul had never been sub ected to a regular classic training, though he had doubtless attended some elementary classes in Tarsus where he gained a tincture of Greek rhetoric, and possibly even of Stoic principles What was the specific bias and tinge which the young pupil from Tarsus derived from the teaching of Gamaliel? Dr. Farrar points out that Paul became, to a marked extent in the echnical language of the Jewish schools, an Hagadist, not an Halachist. It appears that the two large divisions of Rabbinic law may be classed under the heads of hagadoth or legends. and halashoth or rules and precedents. It is natural that there should be but few allusions to the latter in the writings of one whose express object it was to deliver the Gentiles from the in telerable burden of legal Judaism. There are, on the other hand, in the Epistles, abundant signs that even with the unrecorded myths of

nagadoth he was extremely familiar; thus

in H. Tim, he traditionally names Jannes and

Jambres, two of the Egyptian magicians who

withstood Moses. Our author thinks it easy to understand that, although the Hagada and

Halacha were alike taught in the lecture room

of Gamaliel, St. Paul, whatever may have been

his original respect for the latter, would carry

with him, in mature years, no trace of such

studies, while he would by no means despise the best parts of the former, which furnished

him at least the germs or illustrations of those

Christian and Messianic arguments which he

ddressed with so much force, both to the rigid

Hebraists and the most bigoted Hellenists, in

after years. Among the moot points relating to Saul's early fe two are of peculiar interest. The first is. did the future apostle, in the days of his Pharisaism, ever see Jesus Christ? The two passages which, at first sight, seem to compel an answer in the affirmative, do not, in our author's opinion, bear close examination, while all the thers which can be brought to bear in any way upon the question support the view that St. Paul had either not seen at all, or, at the best, barely seen the Man Jesus of Nazareth. The other question which arises is, was Saul married? It is only indirectly that this query can be answered. If, indeed, he was a member of the Sanhedrim, it oflows that by the Jewish requirements for that position he must have been a married man. The author calls to mind, moreover, the extraordinary importance attached by the majority of Jews in all ages to marriage as a moral duty, and even a positive commend incumbent upon every man. Thus the Mishna fixes the age of marriage at eighteen, while the Babyionist Jews fixed it as early as fourteen. Marriage is, in fact, the first of the so-called " 613 ents." We may add that from a number of expressions in the Epistles Dr. Farrar draws the inference that, while Paul had been married, it was for a short time only, and that his wife died childless.

Of course, we cannot follow in detail the events which followed Saul's conversion, seeing that relatively little light is thrown from outside sources on the narrative ascribed to Luke, and known as the Acts of the Apostles. As we should have expected, Canon Farrar accepts without qualification the authenticity of this record, although it has been, we need not say, strenuously assailed by certain writers, including Bauer and Zeiler. The latter critics have regarded the Acts as a species of romance writin the cause of reconciliation between Judaizing and Pauline Christians. Our author affirms that he has studied the objections urged against this document, and he "cannot forbear an expression of astonishment at the baselessness of many of the hypotheses which have been accepted in its disparagement." It seems to him that Bauer and Zeller," in spite of their wide learning and great literary acumen, often prove by captious objections, and by indiffer ence to counter considerations, the fundamental been rightly considered, he admits, a blot on St. Luke's accuracy had he failen into some confusion about such matters as the encollment of Quirinus, the Tetrarch of Abilene, the Ethnarch nder Aretas, the Asiarchs of Ephesus, the Presers of Philippi, the Politarchs of Thesanouten, the Protos of Malta, or the question whether Proprector or Proconsul was, in the umerous changes of those days, the exact official title of the Roman Governor of Cyprus Cor. ath. On several of these points, the annalist has been charged with ignorance and error, but, in Canon Farrar's opinion, his minute exactitude has either been completely vindicated or rendered extremely probable.

Among the numerous appendices in which spicuous interest. Such is the excursus which times, generally deemed an Epionite forgery of uncertain date. That Paul, in consequence of the death blow which he gave to Jewish Pharisaism, was pursued by a particular section of the Judeo-Christian Courch with unrelenting opposition, is a matter of history. But true high it is that he was obliged to contend i He-long struggle with a party, our author will seds that Paul remained long unrecogn and by the Church at large. It is not until name of Jerusalem had given way to that of Elia Capitolina, and Christians were allowed to live where no Jew might set his foot, that we hear of two sects entirely distinct from each other, though often confused; these were Nagar nes and the Ebionites. The former worst in no way heatile to the work and memory of Paul, and only differed from Gentile Christians in holding that the Judaic www.still binding on Jewish converts. The Estonities, on the other hand, a powerful and have seet, breathed the exact spirit of Paul's Joint but enemies and to them are necribed the affect! forceries known as the Clementine Hombies, the Commentine Recognitions, as well of the city and its deprayby that he obtained as a letter purporting to be written by Peter To the same sort is referred the so-miled" Assents of James." the source of a curious story that Paul was a Gentile who had Greek professorial world, as it flourished at | necested direumcision in hopes of marrying Tarsus or Athens in the days of pagan des the High Priest's daughter, and had only aposcationee, will be found extremely vivil. the indied from Mosnism when his hopes were distillustrious professor, we are told cheated the appointed. It is largely on these data that the State by stealing oil; another, finding epigrams | Tubingen school and their French follower,

deadly antagonism between Paul and the "welve, and that his work was not fully renized until the close of the second century Canon Farrar, however, himself admits tha there were Judaizing Christians who denied St Paul's claim to be an apostle, and we think he is too much inclined to minimize the opposition encountered from the adherents and influence of James.

A part of this work which will be scanned with eagerness by many readers is an excur-sus appended to the second volume, and relating to St. Paul's personal appearance. While the traditional accounts of the great Apostle's entures and demeanor are too late to be invest ed with decisive authority, Canon Farrar thinks t far from improbable that where they coinelde, they preserve with accuracy a few partic ulars. We find that in the sixth century, John of Antioch states that "Paul was in person round-shouldered, with a sprinkling of gray on his head and beard, with an aquiline nose grayish eyes, meeting eyebrows, with a mix ture of pale and red in his complexion, and a ample beard. With a genial expression of ountenance, he was sensible, earnest, easily accessible, sweet and inspired with the Hols Spirit." Nicephorus, writing in the fifteently century, says: "Paul was short and dwarfish in stature, and, as it were, crooked in person, and slightly bent. His face was his aspect winning. He was bald headed, and his eyes were bright. His nose was prominent and aquiline; his beard thick, and tolerably long, and both this and his head were sprinkled with white hairs." This description seems to have been largely copied from the preceding, but in the Acts of Paul and Thekla, a narrative penned in the third century, he is described as "short, bald, bowlegged, with meeting eyebrows and hooked nose, yet full of grace." Lastly, in the Philopatris of the pseudo-Lucian, a work referred to the fourth century, Paul is contemptuously alluded to as "the bald-hended, hook-nosed Gailean who trod the air into the third heaven and learnt the most beautiful things." As these accounts are not contradicted, but are rather confirmed by the earliest pictures which have some down to us, we may not unreasonably in for that the aweetness of the Apostie's address and the dignity of his bearing were able to re move the first unfavorable impression caused by the insignificance of his aspect. But, the best intentions in the world. Canon Farrar finds it hard to explain how the rude inhabi tants of Lystra could have taken Paul for an incarnation of the young and eloquent Hermes.

The author never overlooks the fact that St. Paul was but a man, nor does he attempt to extenuate the occasional error and weakness by which the usefulness of his ministry was compromised. He does not seek to evade or repe the charge of disingenuousness in raising a false issue, and exciting a feud between the Pharisees and Saducees of the Sanhedrim. Other mistakes of judgment and temper are pointed out, and on the whole it may be said that those who accept Dr. Farrar's fundamental assumptions and the authenticity of his docu-ments will derive unstinted satisfaction from this scholar-like, scute, and fair-minded per M. W. H. formance.

A Kind of Nihillet.

The writer of romance who calls herself Outpa must be named successful, if what she says be true, namely, that "all genius now is, at its best, but a servitor-well or ill fed." The the quality and quantity of its owner's feed. Plainly Ouida feeds well. You perceive it in reading her books; she is lusty. You know, moreover, that her works are sold by thousands to people who can understand her tongue; that

her writings are talked about, and so also is she. The secret of this success lies not in art, or efinement, or fit cultivation of talents, or in wide knowledge of and sympathy with many phases of human nature. The gold-bearing vein which she works is narrow. She cannot pass its granite walls or in any way enlarge he scope. This may be seen by glancing through her stories. But she labors within these scant limits earnestly, vigorously, often passionately sometimes spitefully. Hence the profitable re-

sults of her toil. Some of us might not sympathize with a man who should assail the face of a precipice with every sign of anger; but they would look on and be amused, and as his rancor should grow, especially if he applied hard words with his blows. the interest would increase, save only of those who might think him a fool and be shocked by his cursing. Earnestness and passion always attract.

Though the plots of Ouida's tales are not omplex, they are calculated artfully enough to enlist the reader's interest; in the main also they are logical, sternly so, fatally so. Fate controls the personages and drives them on to the catastrophe, though she would have you think it is chance. To many people victims are interesting, no matter how they become such; and the processes by which they are made fix attention.

The earnestness and passion which this writer seems to feel, often dietate strong language, and give her a certain masculinvigor. She can shape an oath roundly and bring it from a man's lips with force. Some times she presents a picture vividly, or graphic ally expresses an emotion; more frequently she covers a string of generalities with tinsel so that the very unwary might take them for a chain of rare brilliants. She labors with alliterations and epigrams, or what she wishes to Usually her style is suited : please coarse tastes and to impose upon vulgar and poorly educated readers,

In the matter of style, however, she has made noticeable improvement since she began to write; in this regard her later are much superior to her earlier compositions. She appears to have studied and to have been swayed by better models. In "Strathmore" she wrote this and in this manner:

He was accustomed to say that your best comes is dull over his collect with his cutlets, a man thinks of consoland coupons, and with auchory only finds relish to telegrams; in the cil of his sardines his sattre is swamper and as he breaks his plovers eggs he's or nding and speaking political platitudes; his head and trably clear, but his wit isn't ripe.

But the morning after his arrival at Vernonceaux, when I his claimber to draw up the per-tennes and the breeze, as it blew in from the windows ame so pleasantly laten with the fragrance of the rogardens, the pine woods, and the vine-covered hills, the a seemed for once more tempting than his yellow, page recommendant his chocatat a la vamile, which had both a strong flavor of Paris; a flavor than which ordinarily epen miens, but Paris, like partridges, may want change ometimes, and mill—as what desurf, from women to viped—under the romans test of "Togones" For now it athmore left lempted to get up early, and he rose lressed, and sauntered out by an securier that led, without passing through any part of the building, from his wing

the chateau down into the gardens below. It would seem beyond the power of any writer outherself to exhibit in a given number of lines more varieties of bad taste than are here shown. But English and French were not the only languages that she was ill-treating at that time. Italian, Spanish, Latin, and Greek words were collared and hustled into her con positions, doubtless to make plain how much and how little she knew of these tongues as well as of her own. When in all the range of Roman literature she cannot find Latin to suit her, she makes it. Here are two samples of her manufacture:

"And what he seeks now is for 'Patriotism.' Let none of us torget that 'Pro Patria' is so admirable a plun der cry; I don't know a betber, unless it be 'Pro Deo,' amiled the British Minister, whose own cride pierrs was, with but little discuse, 'Pro Ero.''
'You'r name is Sirathmors, and your servant calls you 'My Lord, and, if asked about your country, you would answer. 'Clais Romanum sum,' with true Britannio bombast, I dare say.''

She makes fashionable Englishmen generally address their friends as "Très cher." and interlards their conversation with tritest French words and phrases. But for the commonness of the terms thus borrowed it might be sup posed that these personages were carrying on their talk in a tongue foreign to them, and that ecasionally they were obliged to fall back on their native language for an expression

Other indications of a vulgar and undisciplined taste are her love for glare, glitter, and gauds. Diamonds, sapphires, and other pre-

clous stones are thick as blackberries in their on her elegant heroines at all times, even in the morning before other people are swake. Strathmore "knew no one would have risen except the household at that early hour; nevertheless he sees Lady Vavasour, wh smiled as she gave him her hand, white, small, soft, with the jewels of an empress upon it." Velvets and sables and silver fox furs and priceless old laces are the ordinary covering of

per ladios. The elegant heroes have most effeminately luxurious tastes and boundless power to indulge them, though they may have been bankrupt for rears. Yet they are terrible fellows, and all of them, that is to say, all who are soldiers, have that same celebrated and fatal back-handed stroke. They are, moreover, all very big felows, so tall even without their boots, generally doing something or other with a manilla, or cheroot, or a cigarette, which things, in deed many of the heroines handle also; furthermore, when the heroes are irate, their eyes flash as steel does," and so do many of the heroines' eyes likewise.

She has only one set of actors, like a theatrica nanager, and by them the parts in all of her books, one after another, are filled. The scenery. the costumes, the incidents, the catastrophes, may differ, but the actors are essentially unchanged Not infrequently the same names are used in various stories, such as Bertie, Bruno, Chansellon, and so on. Bertie Cecil in "Under Two Flags," and Bertie Errol in "Strathmore" are practically but one character, manifested in differing circumstances. Tricotrin in the story with that name, and Brune in "Signa" are, to all intents and purposes, identical in quality and both are incarnated self-abnegation like Bertie Cecil, Bertie Errol, the Duc de Lira Strathmore, with regard to Lucille, and others Gemma in "Signa" and Coriolls in "Trice trin" are two portraits of one person, and both are like Lady Vavasour. Cigarette is Folie Farine developed by diverse surroundings The mother of Arsian and Pippa do the same things and have the same fate. Della Rocca is also Prince Toris, and Etorie is a duplicate o Lady Hilda retouched. To these instances of identity and similarity of characters many may be added by any reader of this writer's books.

Almost all of the superior and not a few o

the inferior personages have golden or yellow hair. Ouida likes to talk of "white, soft-limbed women." Lady Vavasour has the "yellow hair of the poets:" Gemma has "bair of reddened gold?" Coriolis is " all yellow hair, and smiling lips, and sunny eves, and white, soft limbs; Viva has "hair of the lightest gold, in which stars of diamonds" shine; Princess Corona's head has a "crown of golden hair;" Etoile ha bright-hund hairs" Folle-Foring has "hair that was like the golden gleaming mane of a young desert mare;" Zu-Zu has "hair that wanted no gold powder;" the gardener's wife has "yellow hair:" the rampicker's daughter has "yellow hair:" the Scraph is "goldenhaired" and "yellow-haired:" Arsian's beauty is" white and cold and golden," and Foile-Farine stroked the pale heavy gold of his hair;" the student has "a beard yellow with the amber down of twenty years:" Bake has "yellow moustnehes;" Bertie Errol's "hair was of the softest, silkiest, brightest chestnut:" Strath more's " hair, moustache, and beard were of a dark chestnut hue," and so on. The Seraph's beight was six feet three, and Lord Clairvan stood six feet three without the shoes," and so on. Lady Hilda and Princess Corona are test of success, therefore, even for genius, is alike married to very rich men whom they do not love, and who presently die, leaving to their young widows great fortunes. Dorotea Coronis and Folie-Farine are alike daughters of bull fighting gypsies. Brune in "Signa," and Tricotrin, live only and sacrifice themselves for the good of two children, one an orphan, the other

abandoned by its mother, and so on. On page 55 of "Friendship," "the Prince Jovis looked like a picture, and bowed like a courtier:" on page 59 he "in aspect might have stepped down off any canvas of Velusquez or Vandyker" on nege 95 "he looked like a nic ture and he moved like a king;" on page 129 he looked like an old Velasquez meture;" on page 296 he" would have looked well in a panel of Giorgione's, or a canvas of Vandyke's." On page 29, Princess Vera "always looked like a picture," On page 9 in "Strathmore," Strathmore's face "was such a countenance as you see in old Italian portraits, and in some Vandykes:" on page 10" his face was the face of a State conspirator of Velasquez, of a doomed noble of Vandyke;" and on page 57 the Zingara "is tike a picture of Murillo." On page 31 in A Winter City." Della Rosca is "like a Vandyke picture;" on page 97 he "looked like an old Velasquez picture;" and on page 7 Lady filda was dressed "like a mediaval saint ou of a picture," and so on.

When, in "A Winter City," friends came to see him, "Della Rocca received them in the southern loggia, a beautiful vaulted and fresoed open gallery, designed by Bramante; and when the Misses Moira, in Friendship, arrived at Flordelisa, "between the centre col umns of a beautiful loggia built by Bramante there was standing a handsome, block-browed woman, a little in advance of two gentlemen." one of whom was Prince foris,

On page 39 of "Folle-Farine" you may read: On page 39 of "Folle-Farine" you may read:
When the townsfock and the peasants came to the mill
and saw this creature there, with her wondrons vivid
nues and her bronzed, ball-aked limbs, they recarded
her in amazement, and asked limbs, they recarded
"The woman that bore her was livine Flamma."
This avowal was penance set to himself, but to it he
never added more, and they leared his bitter temper and
tils causite tongue tees greatly to press it on him, or each
its axis to tongue to a strain to press the him, or each
to ask him whether his daughter were with the living or
the deal.

Nineteen lines further on you read again: She had been scarce seen in the winter, with the treating of the year the people from more distant places, who rede their makes down to the uniform their various errands, stared at the child and wondered among them elves greatly, and at leight asked Claudis Flamma whence she came. He answered ever, setting hard his each

eth: "The woman that bore her was one accursed, whom men decrined a saint—Reise Fiannia.

And he never added more. To belithe truth, the horrible, latting, burning, basthoone truth, was a befance that he had set to himself, and from which he never wavered. They shared not ask thin those for many were his debtors, and all leared his scourating tomate.

On page 303 of the same book is this: Her mind had been left blank as a desert, while in its ditude dreams had alrung torth win bowh, like was

on, although blank, the soil was rich and deep and Buif the page further down you read once more:

rained by cruelty only to enfurance yet the seil was not rank, but only untilled, not barren, but only unsown nature had made it generous, though rate had left it untified.

All these are but instances and samples from repetitions of characters, repetitions of their relations to one another, repetitions of thoughts, repetitions of waims, repetitions of sprucely dressed platitudes, repetitions of phrases, not now and then, but on page after page and in book after book. They weary, they encumber, they oppress. You want to snake them off, get into the open air, and stride away freely.

This author is all the time striving to say omething smart, to utter big things in a grand way with a flourish, to make her pages flash ike the eyes of her heroes and heroines when they are mad. Aiming at this, she is reckless of facts and of probabilities, and fearlessis rushes outside the bounds of her limited knowledge. Furthermore, alliteration always has glitter for her, and makes an absurdity brillant; "" Bah! re gods!" What a smell of fish and fustion,' sighed Bertie," Bertie sighed this because his refined nose was offended by a crowd of common people and street venders who pressed furd upon the Life Guards to see the show. "Ours is an age of cowardies and cuirassed cannon; chivalry is out of place in t." says the learned Voightel, "Try that grise, Langton-it was in the river yesterday." says Strathmore, who is supposed to know all about good living and when things are best to eat. The mocking bird is "a rare plumaged oird of the South," and a pet horse may have s foot big enough to cover a reclining woman:

If he rose, would take the most watchful heed to leave unbarmed the slender limbs, the flushed checks, the frank fair brow of the sleeper beneath him, that one stroke of his hoof could have stamped out into a bruised

The woman who owed the preservation of her shape to this thoughtful consideration on the part of a courser was so large and strong that n one occasion she "tossed up the old man's ittle shrivelled frame like a shuttlecock, shook him till be shook like custards, flung him upward and caught him as if he were the hoop in a game of La Grace, and set him down bruised breathless, and terrified out of his wits." Notice that he "shook like custards," notwithstanding the clearly printed fact that he had a "little shrivelled frame," and was a "little, hideous wrinkled, dwarf-like creature."

On page 507 of "Under Two Flore" northern winds were sweeping over the plain in tenfold violence, and the rain burst and poured, with the fury of waterspouts, on the crust of the parched, cracked earth." A few minutes later, on the next page, in the same spot of desert, "the wind storm ceased, and the clouds of the loosed sand sunk."

Here is an eagle that soars on broken wings There are natures which in their anguish seek the fel erd; there are others which shun it, as the stricker earle soars aloft to die alone, however the blood be drop ping from his broken wings.

Here are things which get cold in steam : True, their teapet was terrible as the cauldren of Mar of weird sisters, and hissed till youth and inexcellence and genius and honor were all stowing, cold, rowned things, in its steam

It was probable enough that her last book, Friendship," would be read by many persons who know Rome, its streets and places, and their relation to one another. Yet herein she shows as noble a disdain of geographical facts as she so often does of fitness of speech in other respects, as thus:

He walked through the dusky shadows and across the wide, white squares to his own little house on the bank of the river, down by the Piazza del Gess.

The author had only to look at a map of Rome to see that the Piazza del Gesù is not near the river at all, but at least baif as far from it as s the Piazza di Monte Cavallo, Lady Joan slashed Pippo across the ears again"-she generally slashed Pippo about the head when driving-and "the ponies rattled up the steep tones to her house." The author likes steep things and steep expressions; steepness sug-gests rushing and vertige. On page 24 she has carefully pointed out the situation of Lady Joan's house, in one of the flattest parts of he city, as all persons acquainted with Rome know:

In an angle near the Ripresa dei Barberi, where two streets crossed one another in that populous and con-renient locality, there was a small house squeezed be-seen two grin palaces and known as the Casa Chaloner to the society and the tradespeople of Rome

Lady Joan, having been at the house of Ioris. on the bank of the river down by the Piegga lel Gesû," wants to go home, and so she has herself borne again along the twilit Corse that is, to go from the Plazza del omeward: Gesû to the Ripresa dei Barberi you pass along he Corso!

If such faults as are here shown were rare it might seem captious to censure them severely; but they are peculiar to this writer; her compositions teem with them; they are a part of her style-that is, of herself,

As to the moral quality of her works nothing an be said in its praise. In her earlier stories he heroes and the gentlemen are almost all, as a matter of course, libertines, and a large part of their conversation cannot be quoted here. The women, at least the heroines, are, in character, often worse than the men. At that time, however, the author had not made clear a purpose to lay bare what she might choose to call he meanness, hypocrisy, and vileness of fashionable people. More recently something seems to have quickened her instinct of modesty, and he ways of folk who are or who affect to be ite arouse her modest indignation. She is so angry with persons in society who assume a cirtue when they have it not that many readers night fancy her sharp tirades moved by softe. The last two tales which she has given to the public, "A Winter City" and "Friendship, are especially rich in this kind of writing. One tirade of this sort is, to be sure, very much like all the others, but there are many of them. What is more natural than that the heart of a writer so dedicated to the love of virtue and chastity, to their illustration and praises, should burn within her when she beholds society given to lewdness?

More Mila lived her life in a manner very closely re sembling that of the horrible creatures. Miles. Rose If and Boul tie, really, when compared by a cynic, there was very little difference to be found, between these per-

But Rose The and Boulotte were creatures, and she was a very great little lady, and went to all the courts and unbasies in Errope, and was sought and courted by the very best and diffest people, being very the and very cell, and very long in every way, and very carcial to the Maurice go to a different hotel

When the Prince of Cracow, with half Little Russia in his posession, whe trains the beautint Long Lightwood at a honglet at his ville at Prascail, Richmond, or Anteuth, a score of gilded larkeys shout. "La Vojure de Madame la Comtese!" the assembled giuests receive her sweet good night, the Prince of Cracow bows low, and thanks, her for the honor she has done him, she goes out at the half door, and the carriage howle sway with hold crash and flery steeds, and rolls on its way onto the park gates. Script to quite satisfied. Society knows very well that a unition rembes flud their yearly way into the omity puckets of Lord Lightwest, and that a little later the carriage will sweep round again to a site door hidden under the layerly, while open, and receive the beautiful Lady Legutwood; but what is that to bourly! It has seen her drive away; that is quite sufficient, everyholy is satisfied way, that is quite sufficient, everyholy is satisfied way. When the Prince of Cracow, with half Little Russia in

Do frive out at the half door, no, for the same of Les Signs-causes, that is all Society asks of you, there are come things Society feels it owes to itself, and this is one

And so on, at this place, for several pages more. The same matter essentially is the ever-recur ring and long-winded refrain of "A Winter City," as it is also of "Friendship," The citation last made is from pages 54 and 55 of "A Winter City," On page 32 of the same book, in the midst of a like tirade covering more than four pages, the author says: "In a word, Mudame Mila was a type of the women of her time." Lady Cardiff is one of the personages in

ther personage: th, of course people like her. She'll hore herself to ath. There's no more popular quality. Resides, she such a tower of strength in that excellent heshand hers. Of all lay figures, there is fince on earth so us as a wooden husban! You should get a wooden his You should get a wooden has of, my dear, if you want to be left in peace about your histories countermore, you have ness. With access you have scandal. With scanda come to a suit. With a suit, you most likely loss you. withements. And without your settlements where are you in society? With a husband like that wooden creature Mr. Challoner, you are safe.

Friendship," and she is made to say of an-

You can guess what kind of a husband Mr. Can you bear another specimen citation?

The Duchess of Bridgwater was the highest and ightiest of gentlewomen, and her mere no ow it but his hankers, and all the great world sto ith her at her Castle of Indolence, in the heart sunty that crawled on its knees to her beck and a

county that crawled on its kines to her beek and car like Princess discartine was the mirror or fashtion as the privileged vixes of e-starts if common scatters, their guard grown to asted her as a common wanton, their guard grown to asted her as a common wanton or the drawn their run, points society knows nothing what common soldiers say in their horrid guard grown what common soldiers say in their horrid guard grown that had been easy boxed, but she was always hady Eyebright, because she never ran off with any of her livers, and had a host of great relations to may of her livers, and had a host of great relations to may of her livers, and had a host of great relations to may of her livers, and had a host of great relations to have serything smooth as fast as she ruffield. New Hern V Clarus kept open nouse all the year long, a pleasar hole, where no bell was brought, with fresh bleasure to every summon hour, and no deminds made on eather the strength of the relation of the position of the strength of the start of the strength of the position of the position of the strength of the stren remains of decreey, a little temple of Portu-tion flowing through it so that any who ip his class and drink and come again. A table howing through it is that any who picesed round the her glass and drink and down again. And heady Joint Lady Joint again. And heady Joint Lady Joint Present State of the Head Lady Joint the Committee of the Head Lady Head Lady to the Head Lady Head L All that in any way note as a restraint on these

spical indies, that society so delights to honor. s the fear of losing their settlements, or the family diamonds, or the family jewels. And all the model husbands have their wounded honor satisfactorily cured by the roubles or money in other forms that goes into their pockets, For her own sex she has little tenderness and

hero say:

teach us to stiffe our higher natures, lest we should make them yawn.

In a couple of pages expressing like senti nents, read this utterance of Lady Cardiff: There is only one way to deal with women; be very lvil to their faces, and do them all the harm you can ecially behind their backs in the drawing r fiend one and never trust one; kiss them as if they were

Lady Vavasour is about as bad as a woman and a wanton can be made, yet "with all her caprices, her coquetries, her rapid wayward nutations, she was ever essentially feminine The Countess Guenivere sacrifited her lover. She sacrificed him for her reputation and he: iewels; the choice was thoroughly a woman's. When Bertie tells Cigarette that in his own country he left something he cared for, she maka:

Viva, who is utterly vain and almost utterly elfish, says to Tricotrin:

"I am unlike most women!"
"In your beauty you excel them—yes. But in all sleep ou are most essentially feminine."

A few years ago Ouida dedicated one of her stories, "Tricotrin," in complimentary phrase to the "American People." Since then the American people, or some of them, must have displeased her. Possibly one or more of them may have shown to her keen sight some taint of immorality, or uttored unchaste language in her hearing. At any rate, in her last book, she loses no opportunity to sneer at "the free born republicans." Simple sneers, however, are no equal to the expression of her feelings. Mrs. Henry V. Clarus and her husband are two of the personages. Mrs. Henry V. Clarus and her husband are Americans. He is a "model husband,"and she has her lovers, like the rest. Mrs. Heloise B. Dobbs is another American, who shot her husband in St. Louis. Among other things that she does, Mrs. Henry V. Clarus, "arrayed in white taffetas, embroidered in silver, with rosebuds and humming birds, and with humming birds on her shoulders, humming birds in her hair, and humming birds on her shoes. went down to her big dinner and met Mrs Heloise B. Dobbs, who, with a narrow strap about her waist and an infinitesimal strap over each shoulder, made up in diamonds what sh lacked in dress, and each cried to the other. My dearest dear! How lovely you look! each thought of the other, 'The Jerebell The girls would lynch her down home!"

The dinner was agreat success; all that Mrs. Henry V.

at'd you bring me to Europe for if I aren't to make ager in it?" said his who, very sensibly. "It's jer it'd aft to cry out as you do; you can't make a figge

So much for the specimens. Now read some thing about the people in general. Etoile asks

Lady Cardiff:

"Would you continue to know Mrs. Henry V. Clarus if her husband were rained to morrow?"

"Geodness me! of course not; and she would never expect it—never. She does know her place. There is nothing like a free and independent eitizen for taking slights good temiercelly. I haver knew how much kicking a human toping would stand until I knew these born democrats. One didn't know them twenty years ago. I den't know why we drain't. They hain't struck oil, it suppose, and made it worth our white; or Worth hadn't dressed them, and they were still incre natural tar and teathers. Somehow we didn't know them. Perhaps they hadn't come ever to 'knrope.' Know her it she was runeat. The librat. You might as well ask would Fonter and continue to Sierle in Julianeur."

You see this writer has the disposition and

You see this writer has the disposition and sharpness, but not the skill and self-control of a satirist. She is, in a way, too sincere, and her passion musters her. She must herself apply the lessons, and apply them sweepingly, with out discrimination or justice. As you will observe further on, she does not believe that justice is to be found in the world.

If you read her books you will notice in all the yperbole and confusion of tongues many exhibitions of undisciplined strength and manifestations of an ardent nature. Regret will oppress you, such as might be felt while looking at a garden, capable of producing excellent fruit, turned to waste, red with weeds and hurtful herbage, through want of propertillage.

Sometimes the very confusion of her thoughts and language luckily adds force to her descriptions, as, for instance, when she is writing about the hurly-burly of a fight in the desert. where confusion is a salient feature of the picture. Barely, also, an exaggeration makes graphic what she wishes you to see, and pushes strongly home what she wishes you to feel, as when she speaks of Baron Chemnitz, who has been shot in a duel. " lying dying with the

air whistling through his pierced lungs." She can deal with pathos and make it true witness the death of Bake in "Under Two Plags," and other scenes. She loves Italy, and describes some of its prospects well; thus, and in other ways, showing a taste for, and warm sympathy with, beautiful things. See, with others, many scenes in "Signa," and especially that where the news of his success comes home, and that where he is received in triumph She delineates with spirit a horse race or a hunt, and rapid, fleree movement generally though her horse races and hunts are not to be long. She has a humane love for dogs and horses, and appears familiar with the studand the kennel.

Nature endowed her in no small degree with a talent for story telling, of which she has by no means made the best use. The plainest purcose of her writings, aside from the enjoyment of bringing her conceptions to light and of as ailing what she does not like, is to deny. It you take your creed from her you will believ that, as a rule, there is no fidelity in wedlock no chastity in wives, no honor in husbands, no virtue in men, and worse than none in women as a sex; you will believe that society is former of persons who have no honesty, no self-respect to qualities which entitle them to the respect of others.

In regard to what you reverence more than men, women, or society see what she says: Signa can count her age by many centuries. Before the Latins were she knew Etrisia but many as he her memories, she remembras no after thing than this there is no justice that she knows of anywhere. Signals

For Thanatos alone knew-Thanatos who watched by ay and hight the sam reeds sigh, truthess and rootiess, a the county are—Thanktos, who by the cold, sad pa-ones of his cycs spick, earling: "I am the only juty of he world. And even 1-to every mortal thing I come

early or too late? or there is not ing secreelinite as a Faith, the Faith or there is not ing secreelinite. gh, on one narrow path, by one fremshals on at the last, with a laugh, drowns him reams, and death—we are the only gods that

"Meer, dreams, and death—we are the only gols that answer, prayer,"
"they the dust, the dust that flows out from between the grindsines, grinding exceeding hand and small, as the relicon which calls itself love avers that its Gold descurred the world."

What Oulda might have been is not certain; what she is you perceive; a sort of nibilist, and busy; plainly not as yet a great novelist-not great even in her own way.

The Moral Education of Children.

A subject of supreme concern to parents, yet one whose adequate treatment calls for a rare union of experience, insight, and delicary is discussed by Dr. ELIZARETH BLACKWILL in a little treatise entitled The Moral Education is Children in Relation to Sex (Brentamo). Novons can read this essay without cordial respect for the author's motives and abilities, or without conviction that her just strictures and a counrestions will be turned to large, inceand beneficent account by thoughtful men and women. Here is a book which examines in sufficiently plain-spoken, yet clean and whole some and profoundly earnest way, questions which perplex and occupy the mind of every mother questions of vital import to the webeing of youth, and of decisive hearing on edu o esteem. In "Friendship" she makes her | cation and society. We know of no other wor. on the same urgent, but awkward, topic which She often slept thus in camp, and the horse would lie what are women? Only delicate pretty triflers or still and cramped for hours rather than awaken her, or, mere beasts of prey, that excite our baser desires and purity of form. It would be well for the com- no person of acknowledged licentious conduct

munity if the author's cautions and counsels could be pondered in every household

What practical steps can be taken to elevate the lax standard of sexual morality which, it cannot be disputed, now too generally prevails? Our author submits that the following points bearing on the moral education of childhood and youth must be considered by all parents who recognize the fundamental import of sexuni morality. These are: Observation of the enild during infancy; acquirement of the child's confidence; selection of young com panions; cars in the choice of a school, and of studies which will not infect the mind; the formation of tastes; outdoor exercise; compunionship of brothers and sisters; the choice of a physician; and, finally, social intercourse, and amusements.

The capital duty of the parent is to watch over the infant child; but obviously two things are needed in order to fulfil this function, viz. a clear and full knowledge of the evils to which the young being may be exposed, and tact to interpret and avert the faintest indications of danger, without allowing the child to become alive to them. Fow parents, we are told, are aware how very early harmful habits may be formed, nor how injurious may be the influence of the nurse. Unnecessary handling, says the author, should be studiously prevented, and she states, in an appendix, that she has hersoit traced the ill-health of children in wealthy families to the habits practised by confidential nurses, who apparently were quiet, respectable women. No details, she insists, are insignificant to the watchful mother, whether these de-tails relate to the shape of the child's nightdress, to the manner of washing and of attending to its natural wants, or to the answers returned to the questions of awakening curiosity And every thoughtless breach of delicacy should be checked with a gentle gravity, which will not repel or abash, but will impress the child.

In connection with this branch of her theme the author reminds us how essential it is from the outset of family training to select servants who will not injure the atmosphere of home. The very difficulty of doing this should carry a grave monition implying as it does a wide spread want of pure feeling and clean speech in certain strata of society. The more carefully this problem is considered, the more intimate the relations of the rich and poor will seem to be, the more vital their relations in respect to the maintenance and promotion of morality, and, we may add, the more imperative the duty of every mother to take a personal interest in her servants, to exert a healthful influence upon them, and to consider the children of her poorer neighbors as well as her own, if only for the sake of her own offspring. Dr. Blackwell pronounces it not only a wrong but a gross blunder, to retain a young servant in a household without entering in some de gree into her joys and sorrows, forming some equaintance with her family and friends, providing her with wholesome amusements, and helping her to grow in self-respect and selfcontrol.

Naturally our author deems it an indispensa condition of success in family education that the parent should become the first and losest friend of the child. It is only when this trustful, sympathetic relation exists that he parent can enter into the life of infancy or youth and exercise a gentle, fruitful, and unre-sisted influence. Moreover, if the parent be the friend and comrade of his child, he can also be the friend of the latter's young companions. It is of the first consequence that he should know who these companions are, and only by tact and sympathy can he hope to overcome the barriers of juvenile reserve and dis-

The youth's entrance upon school life is his first plunge into the outside world beyond the family circle; his first contact with new thoughts, customs, and standards, with a new code of morality-not, of course, the formal ethics of teacher or professor, but the con-fused, groping, practical morality of his schoolfellows. Our author believes that this school microcosm, unlike the larger and later world, is directly amenable to parental control. What parents as a body require, the teachers will endeavor to provide, classical literature or the possession of shows accomplishments are reckoned of the highest consequence, other things will be subordinated to their attainment; but if the formation of an upright and pure character and a healthy frame are demanded as a prime, indispensable necessity, then the means of securing those ends will be carefully sought for. This application, however, of the law of supply and demand rests upon two conditions, viz., such a relation of confidence between parent and child that the former may really know what the latter is moral and hygienic arrangements, by which school life may be made the sound preparation for adult human existence.

posed upon the young, and the way in which classical literature shall be taught, call for anxious examination. It is a mistake to suppose that the advantages of classical education cannot be secured without employing works whose tendency is to degrade and corrupt the We can afford to disregard coung mind. Byron's superat expurgated editions when we nsider the effect of placing Ovid or Catulius or Petronius Arbiter in the hands of aschool by of 15. The permanent and far-reaching mischief wrought by visions literature of any kind is signally attested by what we now know about the structure and workings of the human mind. Physiological nguiries have shown us that putritive changes take place in the cerebral tissues under the impact of sensations, so that certain states or teadencies resulting from such sensations remain stored up in the brain, capable of recall or presenting themselves in a most unexpected war. Indeed, all that we observe of cerebral processes indicates that divers physical transformation are wrought in the gray matter of the brain? different classes of ideas, and that the mora sense itself may be so warped by the constanter reise of the brain in one direction that the is dividual standard of what is right or wrote will be deflected.

It is plain that the nature of the studies im

Curauthor is prohably justified in affirming hat parents too rarely appreciate what as is valuable provision for the education of the principle of sex exists in the companionship of prothers and sisters. That the familiar mist ourse of boys and girls, in the kindly presence of their elders, insures a tranquil and salutary attitude toward certain appetites is an observation based on wide experience while it is equally certain that isolation, mystery, and stack's produce craving, curiosity, and merand stimulus. Into a family circle where broth ers and sisters were associates in studies, in cusic, in ourdoor pursuits and recreations. other young men and women would naturally nter, and thus a bracing and ennobling educaenal influence would be indefinately extended We can draw attention to but one more of the many pertinent and useful hints contained a tis simult volume. It will scarpely be disputed that the present moral tone of the upper an niddle classes in American, no less than

English and Continental society, is a source nearly to the young. The studious ignoring vertain impaction the part of men, at all even n sexual mornity; the theory that the subshould not be too closely strategised; the country of allowing wealth, trients, or agrees manners to partially or wholly at me for disite habitet the growing tendency tourran marriage on a commercial basis, and to populate wedlock in the case of men t til the period of maximum vinill ossed-att these things must confr to the semention of agendal attitive grantia unlaxorature to the Britis of mon and women. Seeing how the that women quite as may has men, must be and not so us to change the tons and 10 stars society toward certain devolutions. No: suil in any expectations of only by a